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LETTER FROM MEXICO.

Mission of Associate Reformed Presbyterian Church South.

TAMPICO DE TAMAULIPAS,
CALLE DE LA UNION, No. 48,
February 17, 1890.

MY DEAR FRIENDS:—

SOON after the establishment of our mission in Tampico, the need of a suitable house of worship was made known, and the good people of our church did not question for a moment the impropriety of such a necessity, but set about quietly and earnestly to provide a house of worship, which would be a monument to the church they loved and the work they cherished. The ladies in one of our congregations in Tennessee were the first, if my memory serves me correctly, to send in the first contribution

It was difficult to get a location in the central part of the city, and it was not until the year 1889 that we succeeded. The lot measures 73x76 feet and cost in Mexican silver $2,550, equivalent to $1,932.31 United States currency. The plans and specifications were drawn in Mexico City, and on the 17th of April last year, the first earth was moved for the foundation of the long anticipated church. An Englishman, a resident of this place, took the contract; the bricks were made here; the necessary lumber was shipped from the United States and the roof, which is iron, was imported from England. The contractor delivered the house the last of December, and the 17th of January was the day fixed for its dedication, and the public generally invited. It is situated in the center of the city, and on a corner lot, one block from the square Las Armas, and two blocks from the custom house. It is a brick edifice 30x50 and 20 feet in the ceiling. The walls and corners are strengthened by buttresses tapering to the eaves of the structure. It is painted in water color a light ash, the buttresses being white; the gothic windows were painted green. The tower with steeple stands in front of the main building, and at the base is 10x14 and 63 feet high. The architecture is French-Gothic and is so different from that seen in the place that it presents an agreeable appearance to all and is generally admired.

The day at length arrived when the object of so many anxious cares, waiting years, and hopeful anticipations; of so many liberal contributions and earnest prayers, was to be realized, and

our first church, of any pretention erected in a foreign field, dedicated to the service of God and his people.

We had the service at night, and it was looked forward to with some anxiety by persons of all classes. At seven o'clock the silver tones of our splendid bell—and by the way, it was cast in Pittsburgh, Penn.—broke the silence of the evening with its ringing invitation. Four large lamps threw their light into every corner of the building, and, suspended in the center, a glass chandelier of three tiers holding twenty-eight candles, was a blaze of beauty, the lights being reflected in the scores of prisms that ornamented the bowl of every arm. Mrs. Pressly decorated the pulpit and platform with evergreens and flowers of the richest hues, which gave beauty to the whole and was admired by every one. The whole appearance exceeded the expectation of all present.

Before the bell ceased ringing the eager crowd was knocking at the door, and before an hour the whole area was crowded—every seat occupied and both aisles filled. At a quarter to eight the desk was approached, the crowd arose and for the first time the voice of prayer and supplication was heard. Psalms 61: 1-4, 78; 48: 8-12, L. M.; 84-1. Anthems were sung. The scripture lessons were 2d Chron. 6: 2, 18-21, 40-42; 7: 1-5; Heb. 10: 19.26. The sermon was founded on 2d Chron. 7: 5, "So the King and all the people dedicated the house of God."

The services lasted one hour and a quarter; the attention was all that I could have asked and the order good, except some little noise at the door at one time made by persons trying to force a way inside. A building of much larger dimensions would not have held the audience that made the endeavor to witness the dedicatory services of the Protestant church. Curiosity brought many, but the faces of many were seen that night, some of prominent families of the place, that never before witnessed a service in a Protestant church. Some devout in the Romish faith have congratulated us on the opening of our church and the dedicatory services. It filled our hearts with joy and gratitude to God. One old woman, a member of the church, came into it in the afternoon of the day, and looking all around said to me, "Senor, as San Simeon said of the child Jesus, I can say of our temple, 'Now let thy servant depart in peace for I have seen it.' "

On the following evening, Saturday, we had service again. Seven persons presented themselves for baptism—four adults and three youths. They had been instructed in the nature and object of the sacrament, and after the obligations were taken were baptized in the presence of the crowded house. Brother Trijillo then preached an earnest sermon on the sufferings and death of Christ. The next day, Sabbath, we for the first time celebrated the sacrament of the Lord's supper in our new house of God. Before the sermon two children were baptized. Ten members were enrolled on our list. The occasion was one of great rejoicing to us, and our prayer is that it will be blessed to many. It was a surprise to every one that I heard speak of it, that our services should be so largely attended.

We are not without opposition on the one hand and gross indifference on the other. Some time I may send you a translation of a circular sent here by the episcopal secretary of the diocese, warning the faithful not to aid in any way the Protestants, and not to visit their meetings even from curiosity, nor have any arguments with them. It was read here two successive Sabbaths about the time we began our building. I have a copy of it. Our services since the dedication have been better attended. We have had much to rejoice our hearts, much for which to be thankful. Unite

with us your prayers for greater blessings. May your readers labor with us in faith and prayer for greater outpourings of the Holy Spirit that those in spiritual darkness may be brought to the glorious light of gospel offers.

NEILL E. PRESSLY.

THE NEED OF WOMEN IN FOREIGN FIELDS.

Read at the Womens' Missionary Society of Sidney Presbytery, and published by request.

IN a recent account of a Christian tourist of what he saw abroad, we find this comment: "God has given us a great, grand and beautiful world. There is much to admire and enjoy; much to excite a spirit of thankfulness and make the heart rejoice; and yet everywhere the marks of sin and its consequences are visible. But nowhere is this sad picture so plainly illustrated as in the condition of woman in heathen lands. The birth of a girl is considered a calamity and disgrace. At least two-fifths of them are destroyed in infancy, usually by the father's hand, while the condition of the living seems even worse—sold as slaves or wives in infancy, to be beaten, starved and often traded for beasts of burden, with which she is associated in her labors; unwelcome as a babe; untaught as a child; enslaved as a wife; despised as a widow, and denied all individual rights even a soul. It is estimated that in India alone there are one hundred millions of women and girls sunk to the lowest depth of ignorance and degredation, one-third of whom can neither read or write; one-sixth are widows, and eighty thousand of those are under ten years of age. These women and girls are positively unreached by any educating, elevating or evangelizing influence. Caste, that gigantic foe of human progress, forbids, not only conversion, but all communication with the Christian world. Incarcerated in harems and zenanas, they know nothing but to obey their cruel and tyranical husbands, and, in their ignorance, are content therewith. Sad and repulsive as this picture is, it gives but a faint idea of the horrid reality. And what we see of India and China is a type of what, to a greater or less extent, is true of every land where Christ and his gospel do not abide. But God, in his love and kindness, will not permit such wrong and oppression always to exist. Something must be done, and that by human instrumentality. Our God is able, but he would have us work with him. The cries of the oppressed have gone up into his ears for help, and he has opened the way.

"Fifty years ago the women of London were brought to see that nothing but the gospel and its elevating influence could reach and supply the wants of the down-trodden women of the East. They resolved at once to send it to them. It was considered by wise *men* as a wild and hopeless scheme, but nevertheless was undertaken, and the condition of our mission fields to-day tells the result.

"With God's help the needle, in the fingers of a missionary's wife, was the simple instrument that opened the gates of steel to admit Christian teaching and influence."

This was the beginning of zenana missions. Woman did what man never could have accomplished, and ever since the work has steadily advanced, until now nearly all barriers are removed, and Christian women enter homes almost without restraint in Turkey, India and China. Thus a vast field of labor is opened, and the Master of the vineyard has given it into our hands. What shall

the harvest be? Some one has styled this the woman's century because the church has given her so much to do.

When, after days of fasting and preparation, Queen Esther risked her life to save her nation, saying, "If I perish, I perish." Let *us* then, like her, enter into the service of the King of Kings with such an entire consecration that our plea for souls will be as speedily answered.

This matter concerns not only the missionary in the field, but it behooves all disciples to awake and bestir themselves, for there seems to be a special interest in the subject to us of this generation, as we are living in the grand missionary age of history. Prince Albert used to say to young men, "Find out God's plan in your generation and then fall promptly into your own place in that plan." Since God has intrusted this great work to our care, there need be no searching for places; but be willing, and "whatsoever thy hand findeth to do, do it with thy might." For it is true, God has made of one blood all nations of men, and the vital spark of humanity is burning in every soul. To kindle this spark into a living flame of desire for a noble, Christian womanhood, in the minds and hearts of these benighted sisters, is the first step to be taken. To do this, we must have schools, where, under gentle Christian teachers, they may receive instruction in domestic industry, which concerns the home and home keeping; also medical knowledge and the care of the sick, where the duties of wife and mother can be plainly taught as well as intellectual and Christian culture. In short, they need to be taught by example, as well as precept, what woman is capable of becoming under the enlightening influence of the gospel. But since comparatively few can go to the foreign field we must work at home. Some may say, what can I do? We can all give our interest, our sympathies and our prayers. These all help to strengthen and encourage, but we must also give of our substance as God has prospered us.

"If we cannot give our thousands,
We can give the widow's mite;
And the *least* we do for Jesus
Will be precious in his sight."

Money is the moving power in this grand machinery. There are those who are ready to go, but cannot until they are sent, and cannot be sent without money. And now are we doing all we should and could do to help in this work? It is so easy to feel and say: Oh! well, I'll pay what I can conveniently and somebody else will do the rest. But God is saying to every one of us, "*Thou art the one.*" A returned missionary, in making a touching appeal to mothers to give their children and to maidens to give themselves, to the work, says: "It makes my heart ache to see the thoughtless and extravagant indulgence of Christian women at home when compared with the self-denial of native converts;" giving as an instance, the case of a man and his wife who sold their only bed that they might have to give to the Lord. In our land of wealth and abundance there is no call for such extreme sacrifice.

But as Christian women let us see if we are not "spending money for that which is not bread, and labor for that which satisfieth not." In the arrangements of our homes, our living and our dress, are there not many things for which we pay large sums of money yearly, which give neither health nor comfort? Dress seems to be the prevailing temptation of woman's life, and into that we are most liable to fall. Have heard ladies complain that they had so little to pay to the church or missions, but still could buy expensive wraps and other garments when they had neat, respectable ones. How often a nickle or dime is dropped into the mission-box from hands daintily encased in two or three dollar kid gloves, and so on from nodding plumes to French boots. But this will suffice for the thoughtless inconsistencies

which we see and probably practice daily. A startling item fell under my eye recently. It was this: "The value of kid gloves imported into New York yearly was ten times as much as that paid by all American societies to foreign missions."

I am aware that love of the beautiful, and a desire to be well and becomingly dressed, is firmly implanted in every woman's heart. But in view of the great and pressing need of funds to carry life, health and peace to the suffering millions of our own sex, can we hesitate to sacrifice some of the superfluous adornments and be content with neat, but plainer and cheaper, garments that we may have a surplus to invest in the treasury of the Lord? If all would do this we would have an overflowing treasury, and even in our own generation we might hope to see the work of evangelizing the world greatly advanced toward completion; besides following in the footsteps of him who gave so much that we might live, and who says, "Freely ye have received, freely give;" also, "Go ye into all the world and preach the gospel."

When the final reckoning comes it will be a sweet reward for our little sacrifices here to know that we have helped to give to thousands the bread of life, and clothed them in the spotless robes of Christ's everlasting righteousness.

New California, Ohio.

MOTHERHOOD AND MISSIONS.

(By Mrs. N. M. Tracy, in Church at Home and Abroad.)

AMONG the heroes of this nineteenth century, none should hold a higher place than the mothers of our missionaries. The true missionary spirit must be implanted by the Holy Spirit of God; but he uses such mothers to foster and develop it.

I had often wondered what the training had been in one family from which we number four on the foreign field, with others working for the cause at home. Not long ago I learned the secret. It was the mother's mite-box, which always stood on the mantel-shelf. That mother and her children denied themselves many luxuries that the box might be filled with pennies for the heathen. What marvel, then, that as their treasure increased in distant lands, their hearts were there also? If the past and present generations have produced such mothers, what may we not look for in that which is to come?

Closely linked with thought of the mothers of missionaries comes that of the missionary mothers. The family circle is the one great earthly joy on mission fields. Father, mother and children in missionary homes are united in peculiar intimacy. There are no social duties to separate them, no divided interest in their work nor in their amusements. They live for each other and for the good they can do. But with these special joys come peculiar duties and sharper trials.

In this land we have churches, Sabbath-schools and Christian companions. To no one or all of these agencies may the mother delegate her responsibility; but they are helps, and the child is not likely to grow up with a one-sided character.

In missionary families the training of their children rests on the parents alone. Just such Christians as they themselves are will their children be. All outside influence is for evil. Most carefully must they guard their little ones from the vileness of the heathenism around them, and often, what is more to be dreaded, the association with Eng-

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speaking playmates. Except in their own homes they know no Sabbath, and in their own language no teachings except from parents' lips.

A mother once told me that nothing ever weighed on her more than the thought that her opinions and example were molding the characters of her children, with no influence to counteract what might be wrong in her teachings and life.

I cannot pass over, yet how can I touch upon, the one great trial which comes to every missionary mother. All others are as nothing to it, and it lies before her as a shadow from the first breath of her infant child. The day will come when she must choose one of three courses: the parents must give up the work so dear to them, where they are so much needed; the mother must leave her husband to go with her children to the home land, or the children must be sent away alone. In no other way can the sacred trust to train her child for usefulness be secured.

It is not so much the acquisition of book knowledge which requires this separation. For this the parents themselves might be the teachers. It is the general knowledge which can be obtained only from association with a community of educated people. They must also be sent to a Christian country, that they may be fitted for whatever God may direct as their life business. The openings for employment in any heathen land are few; in many, none. Other reasons for this separation might be given; it is enough to say that it is inevitable. Which of the three ways is best, none but the parties themselves can decide in each case.

Let me bring before you one more picture of motherhood in missions. It is the brightness of this picture which gives strength to bear the darkness of the other.

By experience of motherhood a missionary is most completely fitted for the mother training of converts. They begin their new life with no more idea how to train their children or care for their homes than the children themselves. True Christians though they may be, they cannot at once shake off their silly superstitions. They need a wise head and firm hand to guide them, but more than this, they need the tender, sympathetic patience which is most completely developed in woman through motherhood. Almost always the first question asked by women in zenanas is, "How many children have you?" The ignorant, degraded heathen woman and the refined, cultured Christian woman meet on one common ground: they are mothers. Each understands the hopes, joys and sorrows of the other as no one else can.

Often, when sickness comes, the Christian mother, from her experience in the nursery, can furnish some simple remedy which will bring relief to the little sufferer, and joy to her sister's heart. Or, it may be, the tender Shepherd takes the lamb that the mother may be drawn to follow. Then, for a time, in the agony of grief, she will heed no word of comfort. But when strength to weep is gone, she calmly submits to her destiny. This is the hour when the Christian mother can come, and with loving sympathy tell her how our Jesus, even as when on earth, takes the little ones in his arms. "Your child is safe and happy," she may say, "and if you will but believe on this Jesus, you will see it again."

It may seem that the seed falls on stony ground, but such words cannot fail to touch the mother heart. "My child is safe and happy," she repeats again and again to herself, and thus a thought of love to Him who is caring for her babe is born within her.

It may be that the Christian mother's child is taken, and the heathen woman

looks to see her crushed with grief, as she has been. But no; she comes with a saddened countenance, it may be, but no repining, and her story is still of love of him who has taken her child to himself. Ignorant as the woman may be, she cannot fail to appreciate and wish to possess a religion which can bring such peace in times of sorest sorrow. Even the trial of sending the children home may touch the heart when words have failed.

A heathen woman cannot understand how a mother can deliberately part with her child; and when she learns that for the sake of the gospel being made known to her and her people the parents stay with them, she realizes, as never before, the power of Christian love.

We must not overlook the influence which the family circle exerts. It is a constant wonder to the heathen people how a child can be made obedient without blows and harsh words, or truthful when it is to its apparent interest to be false. The missionary mother is often burdened with the thought that she does so little mission work. Could there be better work than that which she is so obscurely doing? Slowly and silently, yet surely, the seeds of influence which she has sown are germinating in the hearts of those around her. "What shall the harvest be?" God only knows. No self-denying act for the Master can ever be lost. How many such are found in motherhood in missions?

MISS AMELIA'S CONVERSION.

BY M. L. C.

For Missionary Magazine.

MY friend, Mrs. Briggs, had just come in to have a neighborly chat, bringing with her a little garment in which to work the buttonholes while we talked. I placed her a rocking chair on the shady veranda and brought out my mending basket, which, by the way, is never quite empty, and we settled ourselves for a pleasant afternoon.

"And so your sister has bought the silk quilt from our young girls' mission band I hear," said Mrs. Briggs. "Yes, I received a check for fifty dollars from her yesterday, and she said in a note that she wished she could pay the girls a more liberal sum as the cause was so worthy and every field needy."

"Was she always so much interested in missionary work?" asked Mrs. Briggs.

"Oh, no indeed," I replied. "I will tell you her experience if you care to hear it."

"I should be very much pleased to hear it," said Mrs. Briggs. So after adjusting the glass egg in the toe of the baby's stocking I began.

"Miss Amelia Arnot, of Vineton, is my husband's oldest sister and has always lived in the old home. There was a large family of them when they were all at home and Amelia led a very busy life until the family were grown and scattered, then she was so devoted to her parents and made their old age so happy and comfortable that we all owe her a debt of gratitude which we can never repay. She was an excellent housekeeper and a born nurse, and she threw all of her energies into caring for the home and her parents. Their deaths occurred about three years ago and only two months apart. It was a terrible shock to Amelia and she was left lonely. We wanted her to shut up the old home and come and live with us. John's folks also wrote inviting her to

come and spend a year with them in Iowa, but it seemed as if every fibre of her being clung to the place, and we could not persuade her to leave it. She seldom went out except to church. A number of ladies visited her and tried to be friendly, but she repelled all such advances. She spent her time in sweeping rooms that were never used, polishing and dusting furniture that stood stiff and stately against the walls the year round. In its season she put up all kinds of fruit and her cellar shelves contained the accumulation of years, of jams, jellies and preserves. My daughter Bessie and I were distressed about her. She was so good at heart, yet her horizon had grown so small that it hardly reached outside her yard fence. When remonstrated with for living so secluded a life she would reply, 'I cannot go out without neglecting my work,' or 'people who keep house right have no time for outside work.' Bessie subscribed for the Missionary Magazine for her only to find them in a neat square pile on the parlor table, last summer, with the leaves uncut. How well I remember the morning last September we received a letter from her saying she would be with us on the noon train. Our help had suddenly left, the children had all started to school and could give very little assistance. On this particular week our Women's Missionary Society would meet with me on Wednesday, and the Girls' Band with Bessie on Saturday. Well, I was very anxious that Amelia should find the wheels of my household machinery oiled and running smoothly, as she was so firm in her belief that a woman could not be domestic and philanthropic at the same time, and I was determined to do all in my power to convince her that a woman could take an interest in things outside of home and be a real home-maker too, just as a man can be a successful business man, a politician, a pillar in the church and a good husband and father all at the same time. It was ten o'clock when we read her letter. I went to the kitchen, prepared the vegetables for dinner, made a pudding and also baked a cream sponge cake for tea. When Bessie came in at eleven she was a little nervous too, but we agreed to make the best of the situation and do all in our power to have Auntie enjoy herself. Bessie dusted the parlor, freshened up the spare room, and by the time the cab rolled up with our expected visitor we were ready to receive her and we all welcomed her warmly. Amelia was quite tired after her ride, and after dinner we persuaded her to lie down and rest a while. We soon washed the dinner dishes, re-set the table and made some further arrangements for tea. At two o'clock I went up to Amelia's room and told her of the meeting, making it a matter of course that she would be present. She frowned and said, 'I wonder who takes care of these women's houses and babies while they are out looking after the heathen,' but she arranged her hair carefully and came down with me just in time to meet Mrs Brown, the minister's wife, on the veranda steps. I introduced her to my sister and they were soon talking pleasantly together. I could hear Mrs. Brown's low sweet tones as she talked of 'the work,' the great need of more workers in the field and more interest manifested by those of us at home, and I saw by Amelia's face that she was listening attentively to every word. The other ladies soon gathered and the meeting was opened as usual by singing, reading a bible lesson, followed by three short prayers before we arose from our knees. The secretary read a very interesting letter from the missionary to whose support we contribute $50 annually, and Mrs. Gates read a carefully prepared paper on "The Condition of Women in India." When we disposed of our unfinished business and the meeting adjourned, I invited the

ladies to stay for an hour, meet my sister and have a little social. It was fruit season, and our talk soon turned to domestic affairs, fruit canning, pickles, fall house-cleaning, the care of babies in hot weather, all exhaustively discussed. Our ladies are all busy wives and mothers and I could see in Aunt Amelia's face first amazement and then delight as she listened to their conversation. She got many new ideas from this busy band of workers and in return furnished some from her own rich experience in the culinary line. Then Bessie came in from school and we served some delicious Catawbas and Concords on our best china plates, accompanied by the cream sponge cake and iced lemonade. Our little impromptu lunch was enjoyed by all and I am sure Amelia had not seemed so bright for years and the ladies never suspected that she was not in the fullest sympathy with the meeting and missionary work in general. She seemed thoughtful the rest of the evening and I thought it best to say nothing to her in regard to the meeting, but she asked me to go up stairs with her when family prayers were over, and I felt that something was coming though I did not know what. We sat down by the open window and the only light we had was that of the September stars and a pale new moon, so that I could not see her face. 'Do you think that paper of Mrs. Gates about the Indian women was true?' she began. 'I am sure of it,' I replied, 'for her information was gleaned from letters and books written by our own missionaries who are right there and see for themselves all this suffering and inhuman treatment of our sex and much that they cannot write about.' 'O, it is horrible! can nothing be done?' she asked. I could safely smile in the dark, you know. 'The women of our church are trying to do something, but it is only as a drop in the ocean. That is what our organizations are for, that we may systematize the work and bring it to the notice of more of the women of our church. Our Magazine contains letters from missionaries all over the world, and the church papers lay them before us each week for perusal. Besides being deeply interesting as coming from reliable sources in foreign lands, we need to read and study them in order to be able to appreciate our own God-given privileges.' 'But how can women leave their homes and children at this busy season of the year?' said Amelia, not quite convinced yet that they were in the line of duty. 'Well, I cannot go into details,' I said, 'but they arrange their domestic affairs so that they will not conflict with what they consider to be their duty in this matter. No one expresses surprise at women spending whole afternoons in shopping, making calls, attending afternoon receptions and teas, and I do not see why it should be a matter of comment when they meet to spend an hour in prayer and consultation as to the best means for promoting the growth of the true religion in this and other countries. We sat silent for a time, and then I arose to go, bidding her good night. 'Good night,' she answered, and then added, 'Anna, I believe you are right in this matter and I have been in the wrong all these years. Oh, that I may redeem the lost time.' Your time is not lost,' I said, 'you nobly fulfilled your mission in taking loving care of our dear ones; but I have been afraid you would think your work was done and refuse the blessed joy of being used as an instrument in God's hand to do his work. Now go to your rest,' and once more I bade her good night. The days past pleasantly and we had many precious talks about work in the Master's vineyard. When Saturday afternoon came and two o'clock brought a gay bevy of girls up the garden walk, Amelia did not seek the seclusion of her own room, but after making a careful toilet, came down to the parlor to be presented to Bessie's friends. They all

greeted her warmly and I asked her to be present at their meeting. I could see by her looks that she was more than pleased to do so. They opened their meeting by uniting their sweet young voices in a psalm of praise, and all joined in the Lord's prayer. Mary Brown then conducted a Bible reading on 'The Laborer's Reward;' she is specially good in that line. First were recited commands to engage in the Master's work; then incentives to labor, and lastly each girl recited a text giving a glimpse of the glory that is to be revealed to the faithful co-worker with God at the close of a well-spent life; then a paper on Egypt, more singing and prayers, business and adjournment. The quilt they were working at was then brought out, and busy fingers, accompanied by busier tongues, went to work. Amelia, who had been charmed with their meeting, stayed and helped them; helped them chatter, helped them laugh, in a way that surprised both herself and me. How to dispose of the quilt was the vexed question of the hour, and when Amelia offered them $25 for it they eagerly declared it hers. You may imagine how delighted they will be when Bessie presents the check for $50. I do not know just what brought about the change in her views, whether it was the ability displayed by our ladies in being cooks, housekeepers, nurses and missionaries all in one, Mrs. Gates' paper on India women, or whether it was the blending of girlish voices on that pleasant September afternoon in prayer and praise, or whether it was all together but from that hour she saw things in a wholly different light and she regards her visit as providential. No one could have convinced her that this was woman's work had she not seen and heard for herself.

She went home and joined the society in her own church. Upon her invitation the young people hold their regular monthly meetings in her commodious parlors. She helps to hold up her pastor's hands by giving liberally and cheerfully to every enterprise undertaken for the advancement of the kingdom. Her house is just as well, if not as laboriously kept. Her garnet and amber colored jellies have mostly found their way into sick rooms. Her magazines are carefully read, loaned where they will do the most good, then laid away for future reference. Her life is much brighter and happier and her influence and money, once so limited in their usefulness, now reaches out, blessing and helping, not only those with whom she associates, but those dark skinned-sisters, whose pleading eyes and outstretched hands appeal to us from beyond the seas, have reason to bless her name. My story is ended, but her life goes on, and I trust she will be spared to labor in the cause she so much loves for many happy years."

Mrs. Briggs folded her finished garment. "I am glad you told me the story," she said, "it has in it a lesson for me. 'By their fruits ye shall know them,'" she quoted, "so now, good bye."

Missionary Correspondence

LETTER FROM EGYPT.

MANSOURA, EGYPT, June 23d, 1890.

You perhaps are surprised to find me writing from Mansoura. True, I am off my lines a little and am in a place where I have never been before. But it is well to see all the mission stations, and Mrs. Finney very kindly asked me to visit them this vacation. I am

enjoying it most thoroughly, and am getting acquainted with a great many of the native people here, and have seen something of the good work Mr. Finney is doing in this part of the Delta. I am pleased with Miss Strang's work in the girls' school and among the women.

I expect to go on to Ramle the last of next week. Most of the Asyout missionaries are there. We had some terribly hot days before we left Asyout, and we greatly enjoy the change down here where we feel the sea breeze. Miss Hogg and I spent about a fortnight in Cairo and did up all our yearly shopping.

Now I will go back to Asyout. We had our examination a few days earlier this year on account of Mr. Kelly Giffen having to go to Hoor to moderate a call in a congregation there. Our examination was conducted as in previous years, the only difference being that it was held in the college chapel and we had plenty of room and could send out more invitations. All the seats allotted to visitors were filled and more too. It is rather wonderful the reputation our examinations have received among the people. Long beforehand some of the influential men of the town who are members of the court, asked to be invited. At first we thought it would not be proper to invite many of them as they are Moslems, and we feared they would talk and thus harm the girls. But we finally invited them, and they came and were highly pleased with what they heard and saw, and I feel that their influence in the future will be for us and the school. After the exercises were over (at 11 A. M.) an opportunity was given to all present to look at the girls' sewing and fancy work, which had been arranged the day before in one of the class rooms. The work was beautiful; the prettiest we have ever had. Every article offered was sold, and $25 was realized. This amount was clear gain to the school, and we feel encouraged to enlarge the work for next year.

Thus closed another very interesting school year and a very profitable one too.

You will be pleased to hear that at our last communion, just before the school closed, seven of our girls united with the church. All were of Protestant families except one. Two were pastor's daughters. I need scarcely tell you that our hearts were rejoiced at this ingathering into Christ's fold. At the same communion eleven others united with the church, some of them boys from the college. So we are very much encouraged over the prosperity of our school. The work among the women has been encouraging, but not equally so. The number of women taking lessons has increased and the Bible teachers, who are three, are more interested in their work than formerly. We began soon after the first of the year to ask the women who were taking lessons and who were able to pay something in the way of tuition. We left it to them to decide what the tuition should be, as it was a new feature of the work and we did not wish them to feel that they were obliged to pay. So Mrs. K. Giffen, Miss Hogg, one of the native teachers, and myself, visited about thirty women and succeeded in getting eighteen of them to promise to pay something. The first month we collected eighteen piasters or 90 cents. The last month before coming away we collected $1.00. Now this may seem very little to you and almost worth nothing. But we think we are doing well and we hope to increase as the months pass. To gather this money was a very hard task, as to beg for money seems to be a very humble business. We noticed that they gave to us much more freely than to the native teacher. We hope to reopen school the middle of August, and I am looking forward to a bright prosperous year. I liked the two pictures of our school in the MAGAZINE very much.

E. O. KYLE.

ZENANA AND CAMP WORK.

Extracts from dairy of Miss C. E. Wilson furnished by W. M. S. of Des Moines Presbytery.

JULY 13th. Visited the house of a Sikh woman who can read their holy book called the Grunth Sahib, and spends a good deal of her time at it. Being an intelligent woman I have tried to interest her in the gospel, and get her to read it herself. So I gave her Luke's gospel in large type. One day she insisted on my listening to her book, which to please her I did for a time, and then got her to enter into a long conversation with me in which I tried to contrast their and our faith, and show her the superiority of the latter. The doctrine of transmigration of souls is a chief feature of their religion, and by it they seem to lose all consciousness of *sin* in this life and attribute all their sufferings to the punishment of their sins in a former birth. This idea, although taught by their Guru Nanuk, I told her was contrary to God's nature and their own experience. In visiting her I usually had to run the gauntlet between a jealous cow and her calf which were tied in a small entrance room. This time of which I speak, the husband, who has a good government position, happened to be at home and met me at the door. He requested me to return from this back way and enter the front door off the street. "If so," said he, "by removing your shoes you may sit on comfortable cushions in the room with the Grunth Sahib." "Otherwise," he explained, "I can give you no better seat than a small carpet on a mat." Although the carpet was not inviting and there was a prospect of being much cramped, yet I chose the latter. When seated I was warned to be careful lest these leather shoes should touch any vessel or mat his wife was using while she was now preparing their morning meal.

The book was lying in a small room, off the little court in which we were sitting, on embroidered silk cushions on a raised dais, and covered with a handsome covering. Before it was spread a fine carpet and covered with a white sheet on which the honored reader sat and rested his back on a big pillow. But now he condescended to sit near me on a little mat made of sugarcane stalks about a foot and a half square. Seeing I had a book he asked to look at it, and in reply to what was its name I replied, "the Good News." It being in the Goormukhi character like his Grunth he could easily read it. After reading several passages he laid it down and began to ask some questions. The first was, "What is the difference between God, the Great Spirit, and the spirits of all mankind?" I said, "A vast difference. We are all sinful and unholy, but God is pure and sinless." He then tried to advocate the union of all spirits with God by the illustration that if the waters of the well, tanks and rivers were cast into the sea they would all become one. Next he wanted to know what we called *Muktie* (salvation). I replied "Freedom from sin and hell."

CAMP LIFE.

* * So soon as it was safe to live under canvass this fall, my sister and I made arrangements to go into camp. We were ready to start on the morning of the 21st of October, but our camel-driver as usual deceived us and did not appear until the next day, when we had part of our goods loaded on an ox-cart. After fining him a day's wages we permitted him to take the loads. We got off with less trouble than the year before, for we were then delayed three days, and then had to take a cart, and before a week was up we were glad to change to camels.

Our tent and three small ones for our helpers, were tied up in a long strip of canvass (which serves as carpets in the small rooms, front and back, of our tent) and thrown across the stiff wooden saddle of one of the kneeling camels, and two small bedsteads, two folding chairs, and three folding tables were secured by ropes on top of the tents; then the camel's feet were unloosed and he was allowed to rise with his load, with more or less grumbling, of course.

The second camel had its load placed in two big boxes of about three cubic feet in dimensions, called *khujawas*. The frames and bottoms are wood, but the sides are filled in with rope. They are joined together with chains across the wooden saddle. Women and children are sometimes carried in them. But this time they were filled with a box of clothing, some cooking utensils, coal, grain, potatoes and small traps belonging to the camp. Two big rolls of bedding and a basket of provisions filled up the space between the boxes and served to balance them. Our camp when started consisted of these two loaded camels and a young one, the camel-driver and his son, our cook, cow and calf and cowman, a water-carrier and sweeper (these last two to also act as watchmen), our groom, and we two in our well-loaded cart drawn by our faithful horse, Peter.

On the way we stopped at Bariar village and labored about two hours, then drove on and when we arrived at Dinangar, some eight miles east of Gurdaspur, we found our camp had arrived before us, and the men were pitching the tents under the thick boughs of some ancient mango trees as large as good-sized oaks.

During the middle of the day, we found the shelter from the burning sun very necessary. I have never felt any July or August sun as fierce in my native land as this was during the last days of October. In two or three days four of our men were down ill with malarial fever. They soon all recovered by treatment of quinine and sulphate of iron, except one, who was ill for a week or more, and in a few weeks he was off duty again with the mumps.

We stayed a week in that place, examining the two girls' schools at D—— and Awankha and the women who are learning, and visited four villages, in which there were some Christians; then we moved our camp, staying from four to eight days in a place. At one place we counted thirty-two children hanging around as on-lookers while we were having our tents pitched. We sang them the ten commandments and tried to talk with them, but they were very shy. Every day many of them hovered around our tent or accompanied us from place to place where we taught, and we tried to drop crumbs for these little ones. After making ten encampments and working in fifty-two villages, we returned to Gurdaspur.

And now, dear friends, let me thank you for the assurance of your continued interest in me, your agent, and prayers for myself and these precious souls. The joy and encouragement I have had in this work, this last year, I believe to be the result of these prayers. We have only been sowing the good seed, but I pray you to join me in confidently expecting the quickening power of the Spirit on it. Your power as intercessors at the throne of grace is greater than mine in giving the message. Cease not to pray lest we lose the joy of reaping.

The gift you so kindly sent me I had the pleasure of making over to Mr. Caldwell to help pay for a church and worker's home erected lately in the center of four Christian villages. Hope it will give you as much pleasure as it did me in finding it there. It will pay nearly half its cost. As my farewell word, assurance and prayer for you all in your home and foreign work see II Cor. 9: 8-11.

CYNTHIA E. WILSON.

LETTER FROM CAIRO.

AMERICAN MISSON, CAIRO, EGYPT.

DEAR MAGAZINE:

AS you have heard no special news of the work in this little corner for some time, a line about our every day work may not be out of place just here.

The school work during the half of the year that has just past, has not been what we would like to see, but when all the circumstances are considered, the wonder is that the results are what they are. The first month of the year was broken into by the usual Coptic holidays, and the girls had not all entered when influenza took its turn of more than a month. In the boarding school as many as eight were down at one time, and a third or more of the day school would be out, and not a teacher escaped. Many schools in the city closed for a time, but as ours were not all attacked at once, the work was continued after a fashion. At the end of February, Miss Thompson went out of the school, and that made a vacancy that could not be filled, and left care upon one who was too inexperinced for the trust left her to keep. However with the extra help given us by the Mes. dames Giffen and Miss Smith, things moved on more smoothly than had been anticipated. Mrs. E. M. Giffen has been a most important help in the school during the new order of things.

Thus passed March, and the school was taking working shape when the Coptic Easter holidays and feast came on and made all disorder again. No sooner was that at an end when the Mohammedan fast and feast took the Mohammedan girls out for a time. In the meantime there were Jewish feasts, but as they are so frequent we do not try to reckon them. You see there has not been a month that some irregularity has not entered the school. With such interruptions you can readily see that the advancement cannot be very marked.

That is *one* of the trying things met with here, and another is the number of languages in the school. There is no one language by which the whole school can be reached. Try Arabic and the greater part of the school will understand, but there will be a greater or less number who will require French, English or Italian; so any course that is taken, one finds himself in a dilemma that only a knowledge of at least three languages will settle, and, as few of us can become usefully learned in these, the position must remain perplexing. There has been one teacher in the school to whom I have said no more than "good morning," as he does not know English nor Arabic and I speak no French. To use an interpreter in the school room is not assuring of satisfactory results.

It was with reluctance that a public examination was decided upon this year, as want of experience in such things made it seem a very great undertaking. Had it not been deemed necessary for the good of the school at its present stage, it would have been dispensed with. May and June were the preparatory months, and the work was unusually hard during that time. The public part of the exercises took place on June 26 and 27, occupying the time from 8:30 till noon on the two days. It consisted of a brief examination of most of the classes of the school, interspersed with recitations, songs and instrumental music, and we might add coffee and sherbet. The chapel was decorated with flags and palm branches, and the work of the sewing department displayed to the best advantage, as were also specimens of penmanship, drawing and painting.

Three Syrian girls were graduated this year; that is, certificates were given them, showing they had completed certain studies in the school. They had taken all that is required in the Arabic department, and the certificates were based on that. They could not be expected to take anything like a complete course in the English and French languages. They are above the average of girls in our schools, and it is hoped a future of usefulness is in store for them. One of them will likely be in the school as a teacher the coming year, and also continue the study of the two foreign languages and music.

We have succeeded in closing the boarding school this year. All the girls who have homes have gone to them, and those who have none have been provided for by friends for the summer. Closing the school removes not only expense, but also a great care that has formerly been on the missionaries who remained in Cairo during the summer. The change of work and surroundings will be beneficial to the girls, and their absence will be restful to those in charge, and all will be better fitted for the new year's work.

The order of the day is a general overhauling of the house. The plasterers and whitewashers are doing their part of the work, while the domestic department is being thoroughly gone through; and the amount of mending found to be done is not what would require but a day's time. But we find the change of work recreation, and if the few weeks do not pass by too rapidly, things will in due time all be in order again. Fifteen rooms, with the necessary closets, etc., give one occupation for a number of days. Hoping that we and our work have a place in your prayers, I am yours sincerely,

July, 1890. A. A. BROWN.

Young People's Department.

PROGRAMME FOR MONTHLY MISSIONARY MEETING—SEPT. 1890.

Singing. Prayer. Singing. Read Phil. 2: 1–10; also, Rev. 7: 9–17. Season of Prayer. Singing.

Subject—Greatness in the Kingdom.

The Childlike Spirit.—Mat. 18: 1–4.

The Last, First.—Mat. 19: 27–30.

The Childlike Spirit.—The disciples disputed among themselves who should be greatest in the kingdom. Jesus said unto them, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Woe to those who enter not into the heavenly kingdom. But those who disdain to humble themselves and become as little children shall find the gate of the celestial city too low for them to enter. Only those who have the childlike spirit—that of simple trust, humble, deep-felt dependence and pure love can gain admission there.—Mat. 5: 3. How revolting in the sight of God, pride and arrogance appear!—Prov. 8: 13. Never do pomp and lofty contempt of others seem so disgusting and hell deserving as when we contrast it with the meek and lowly Jesus. Can the Christian find anything of the spirit of pride in their great pattern? Mat. 11: 29. He says, "If ye have not my spirit ye are none of mine," and yet pride is the besetting sin of so many who call themselves by the name of Christian. "Who art thou, O proud man? a worm of the dust—to-day thou art, and tomorrow thou must be dead, and may be indebted for thy death to the meanest insect that flies the air, thy dignity brought down to the dust, thy beauty marred, and thou a mass of unsightly matter. In intellect too, how weak and

erring, how little thou knowest, and even that, how easily it may be lost; and the mind that is now so proud of its powers and acquisitions sink into hopeless idiocy. And the heart, the worst part of thee, deceitful above all things and desperately wicked. Where hast thou the materials to weave a garland of pride?" —*Wm. Nevins.* Jesus said, "Blessed are the poor in spirit." Why? Because now there is no obstacle in their complete salvation; nothing to prevent their coming to him. Pride bars the door of many a heart againt Jesus.

The grace of the Holy Spirit always seeks an humble heart. To do well always and think little of one's self, is the mark of a lowly spirit; nothing is so hurtful to us as a love and esteem of self. —Col. 3: 12.

The true followers of Christ must be conscious of their own weakness and feel that of themselves they can do nothing. This is often a hard lesson to learn; how bitterly it cost Peter! He was bold and self reliant and trusted in his own strength, and Christ permitted him to fall —and how low he fell. But in the bitter humiliation of his sore fall, his spirit was utterly broken and he became as a little child

To those who are of an humble spirit and walk in the paths of truth, God makes many precious promises. He protects and delivers the humble.—Ps. 9: 12. He loves and admires the humble.—1 Peter 3: 4. He guides the humble in judgment.—Ps. 25: 9. He bestows great grace on the humble.—James 4: 6. And after their humiliation he raises them up to glory.—James 4: 10. "The Valley of Humiliation is the safest, most lovely, and most fertile spot betweeu the City of Destruction and Heaven." Rejoice if ye have to bear shame, contempt and humiliation for Christ's sake; think of how he abased himself that we might be exalted; remember,

"That he who bore in heaven the second name,
Had not on earth where to lay his head."

True greatness is the greatness of goodness; it is not the sages nor the statesmen but the saints that are the excellent of earth. All human glory, all temporal honor, all worldly elevation is but vanity when compared with eternal glory.—1 John 2: 16, 17.

The Last First:—Matt. 19: 27-30. To those who would become first in the Kingdom, Jesus says, "Deny yourself, take up your cross and follow me." To many this is a hard saying; but it will be much harder to hear that other sentence, "Depart from me ye cursed into everlasting fire." Those who expect to share with Christ in his glory must here lead a life of self-denial. This may seem hard, put love for Christ will transform the identical things which are certainly a denial of self, into self-delights.

"In thy service every pain in a pleasure,
And every loss is a gain."

If we had stood at the foot of the cross and watched the tremendous payment of our redemption with the precious blood of Christ; if we had seen that awful price told out, drop by drop, from his own dear patient brow and torn hands and feet till it was all paid, and that central word of eternity was uttered, "It is finished," should we not have been ready to say, "Dear Lord, gladly I consecrate my life to thee."

One may be a sort of a Christian and not be called upon to practice much self-denial or endure many struggles, but a near and close place to Jesus is reached only by entire devotion and much suffering. Jesus said, "I will show him how great things he must suffer for my name's sake." We must help him bear his cross. II Tim. 2: 12.

But let us not shrink from following Christ because of what we may have to suffer. When he says, "Are ye able to drink the cup I drink or to be baptized with the baptism I am baptized with?"

let us answer, "Yes, I am ready." Let us venture with Christ where ever he may lead us. Those who suffer with Christ shall also reign with him.—Rom. 8: 17.

"Christ's cross is a burden we must bear, bnt it is like the wings of a bird that she carries but they support her in her flight to heaven." Christ knows what is expedient for our progress; he knows how greatly trials serve to cleanse away the rust of vices.

Many of the saints that are today in glory, wearing the everlasting crowns, were on this earth looked upon with contempt and deemed scarcely worthy of life itself. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." Jesus says of those who have forsaken all for him, "They shall receive an hundred fold and shall inherit everlasting life." All this means we cannot comprehend, pen cannot recount or tongue relate the joys and glory in store for the faithful followers of Christ.—I Cor. 2: 9. We shall appear in glory with him.—Col. 3: 4. We shall be transformed into his glorious image.—Phil. 3: 21. We shall have fulness of joy forever.—Psa. 16: 11. We shall wear the crown of life.—Rev. 2: 10. We shall dwell with him in "a land that is fairer than day," where sin and sorrow never enter.—Rev. 7: 16.

Missionary subjects.—Our Freedmen's Mission. (Interesting letters on this subject may be found in almost any number of the WOMEN'S MAGAZINE.)

Homes and industrial schools for colored children. Refer to secretary's report of Freedmen's Mission, WOMEN'S MAGAZINE July, 1889 and 1890.

MARY H. FLOYD.

From McCrory Misssionary Society.

RELIGIONS OF EGYPT.

NOTE.—Read by Master John Nichol, son of a missionary, who was born in Egypt, and is now eleven years old.

THE natives in Egypt are in two classes: The Copts and Mohammedans, and each class has its own religion. Many people think that idols are still worshiped in Egypt, but there is not an idol or image in all the land, nor has there been for many hundred years. We are too young to understand *all* the past history of these people. But since our missionaries have gathered the United Presbyterian church in Egypt from the Copts, it is necessary that we know something of their history if we are to be intelligent members of our mission band.

We know while Moses and the children of Israel were living in Egypt that the Copts, or Egyptians, worshiped a good many things. Several animals were sacred to their gods, such as cats, wolves, bulls and the crocodile. They also worshiped the sun and moon. They continued to worship these until after the ascension of our Saviour into heaven. Then, you remember, the disciples and apostles were driven from place to place, and Mark, who wrote the gospel of Mark took a trip to Alexandria, a beautiful city, in Egypt, and there he planted the Christian religion, and from Alexandria it spread until the whole nation threw away the gods of their fathers, and the Egyptian nation became a Christian one.

Now, if they are Christian, you will say, what is the use of sending them missionaries? Well, over three hundred years ago, the Mohammedans—that other class we spoke of at the beginning, came over from Arabia, and took Egypt for their own, and they were so dreadfully cruel to the poor Copts that they hardly dared to meet for worship. They had no schools, no theological seminaries to

train their preachers, and so, little by little, they grew ignorant, then superstitious and depraved; and now, to-day, all they have left of the Christian faith is the name. Instead of a sermon on the Sabbath, they have a lot of prayers and chanting of the psalms by the priests, not in the language they can all understand, but in the language of their ancestors, the Coptic, one they have long since forgotten, for they use the language of the Mohammedans, the Arabic. So you see the poor, ignorant people who are listening are none the wiser. The priest teaches them to keep all the fast days, go to church on all the holy days, like Christmas; pay him his salary, give something to the poor, baptize their children, and this is all that is necessary to be a good Christian. Do you wonder that they need missionaries? They are harder, almost, than real heathen to reach, because they are quite sure they have enough of Christianity to save them.

We have not much time left to talk about the Mohammedans. Our missionaries, until within the last eight years, have not been able to do much among them, simply because no Mohammedan dared to give up his religion for that of another. A few did listen and become converted. Mr. Moosa and his first wife were the first converts. Mr. Moosa lives in Xenia, and is a noble, sincere follower of Jesus. A young man named Ahmed was the next; his own father and brothers tried to put him to death, but, with the aid of his mother, (whose mother's love was stronger than love of her faith) he escaped to the missionaries, and they soon after sent him to Scotland. Another young man, when it was found out that he was a Christian, was thrown into prison, beaten, and his wife taken from him and married to another, and he, poor fellow, sent off to the Island of Cyprus, and left there all alone among strangers, to do the best he could. But eight years ago the English took nominal possession of Egypt, and they do not allow the Mohammedans to persecute converts any more.

While these people do not worship idols, their faith is a wicked, cruel one. They believe in one God, but, instead of praying to him through Jesus, they pray through Mohammed, a wicked deceiver, who said that God had given him a holy book, called the *Koran*, with laws which the people were to obey, and that he was to be the true prophet of the Lord, and such was his influence with the Arabs that he soon had a great following, and thus began the Mohammedan religion. Although they have lived for so long in Egypt among the Copts they have never intermarried, but each people has kept distinct. Now, many from both are living happily together as brethren in the Lord; for both have been converted through God's blessing in the work of our missionaries. The love of Jesus has made peace between these two enemies.

Dear Mission Bands, this is your work, the very best in the whole wide world, this giving of light to those who are in darkness.

PROGRAMME FOR MISSION BAND.

According to resolution and appointment of Washington Convention the Committee furnish the first programme for mission band.

Sing Ps. 72: 6, C. M.
Recite the Lord's Prayer.—Band.
Sing Ps. 63: 1-4, C. M.
Prayer by leader.
Read Isa. 19; 18-25.
Sentence prayers.—Band.
Sing Ps. 2: 6.
Bible study—*Egypt.*
In whom did the unbelieving Children of Israel put their trust? Isaiah 36: 6.

What did God command them in regard to Egypt? Jer. 42: 19.

What prophecy has been fulfilled in reference to those who went into Egypt? Jer. 42: 16.

What was predicted concerning the government of Egypt? Ezek. 30: 13.

How has that prediction been fulfilled?

ANS. For twenty-two centuries no native ruler has sat upon the throne of Egypt.

What hath God promised for Egypt? Isa. 19, 22, 25.

How may we help to bring about this glad time?

ANS. By our prayers and our pennies.

Paper—Joseph.

Paper—Religions of Egypt.

QUESTIONS: Who is first mentioned as going down into Egypt? Who fled from King Solomon into Egypt? Who was Shishak? What was he permitted to do? and why?

Sing Ps. 25: 3, S. M.

Reading of minutes.

Roll call. Each member responding with text of scripture.

Close with singing Ps. 34: 6, L. M., and repeating in concert Ps. 72: 18, 19.

MRS. JENNIE LOGUE CAMPBELL,
Chr. Committee.

INDIA'S NEED.

Founded on a True Incident.

"Madam Sahiba, my mother is calling;
You'll come to our house, then, to-day?"
And the bare little feet sped before me,
To show Madam Sahiba the way.
Such a group gathered 'round me in greeting!
Young mothers with babes on their side;
Then the aged and worn, and the children,
And a seven-year-old tiny bride.
Meanwhile a young lad, pressing forward,
The need of his household expressed:
"They want you to tell them of Jesus."
O need of all others most blest!
How gladly I told them of Jesus,
Who died that all people may live;
Who lives, and who, coming in glory,
All joy to the trusting will give.
Yes, gladly I told them of Jesus;
But others as willingly wait.
The harvest is great—but the reapers!
Oh! why do they tarry so late?
You who know the dear love of a Saviour,
Who have proved all his promises true,
They want you to tell them of Jesus;
These women are calling for you.
They have jewels and silver in plenty,
But the Pearl of Great Price have not found.
They want you to tell them of Jesus;
They wait for the gospel's glad sound.
They have babes whom they love, as our mothers
The children who crowd round their knee,
But they know not the Saviour who calleth,
"Let these little ones come unto me."
Like us, they've their joys and their pleasures;
Like us, they've their portion of care;
But they want you to tell them of Jesus,
Who those sorrows will soften and share.
Ah! surely you cannot be silent;
Your sisters in vain shall not plead:
They want you to tell them of Jesus,
Who alone can supply all their need.

—*B. B. C., in "Daybreak."*

Editorial Department.

The Committee, in compliance with the direction of the Women's General Missionary Society, published the minutes of the meeting in Washington, Iowa, as the July number of the MAGAZINE. In addition to the 4,500 subscribers' copies they published 1,000 extra; the whole costing about $500, of which $147 was for the statistical tables, furnished by Shaw Bro's. This amount is about $325 in excess of the cost for an ordinary monthly issue of the MAGAZINE, and should be made up to the Committee by the sale of the extra copies and by voluntary assessments from the Presbyterial societies. Very little has as yet

been, or will likely be, realized from the sale of the extra copies—a large number of which, it is probable, will be left on the hands of the Committee. The amount pledged by the societies at Washington, even supposing that it is all paid in, and the other societies pay in the same proportion, will fall considerably short of meeting this deficit. The Committee would suggest that, while all the societies pay what they have pledged, or may yet pledge, the stronger societies should double, or even triple, the amounts pledged and paid by them. Two Presbyterial societies have already doubled their assessments when the matter was brought to their attention. Extra copies of July number containing minutes, fifteen cents.

MONIES RECEIVED FOR PRINTING MINUTES OF W. G. M. S., OF 1890.

FROM PRESBYTERIES.

Allegheny, pledged, $15.00; Allegheny, additional, $15.00; Argyle, $5.00; Arkansas Valley, $3.00; Beaver Valley, $10.00; Brookville, $3.00; Chartiers, $10.00; Chicago, $5.00; First Ohio, $5.00; Illinois Central, $5.00; Illinois Southern, 80c.; Keokuk, $5.00; Kansas City, $5.00; Monongahela, $15.00; Monmouth, $10.00; Muskingum, $5.00; New York, $10.00; Sidney, $4.00; Wheeling, $10.00; Xenia, pledged, $10.00; Xenia, additional, $5.00. The following were received from Iowa, presumably Des Moines Presbytery: Des Moines, 25c.; Oskaloosa, 45c.; Chariton, 45c.; Newton, 85c.; Monroe, 50c.; Des Moines, $1.50; Summerset, $1.40; Winterset, 50c.; Garner, 30c.; Knox, 20c.; Oskaloosa, 25c.; Albia, 50c.; Total, $6.15; from sale of extra copies, $14.20; Mumford, N. Y., $1.00; Third Pittsburgh, 55c.; Indiana Pres., $2.00; Los Angeles Pres., $1.00; College Springs, $4.80; Total, $185.50.

MISSIONARY CONFERENCE IN CHINA.

I suppose the city of Shanghai never before saw such a gathering of foreigners as filled the homes and hotels of the place during the Missionary Conference of China. For nearly two weeks there has been a great gathering of the missionaries from the East, West, North and South. For about a year the most extensive preparations have been going on to make the gathering a success. Shanghai is noted for its hospitality, but this time it truly outdid all former efforts, for nearly five hundred missionaries were entertained at the homes of the missionaries and people of the community. It is truly surprising how so many visitors can be so royally entertained in so small a community as Shanghai, and it can be accounted for only by the fact that it is nearly or quite the largest mission station in the world, having no less than eighty missionaries of its own, not to speak of a number of devoted, generous laymen and others who have opened wide their doors, as well as their hearts, on this occasion.

This gathering was largely attended, many of the prominent citizens being present. It was a most unique assembly, the strange feature being the appearance of the Inland missionaries who attended in their native costume. It is known that this mission requires its missionaries to wear native dress. Of course it is an open question as to the effect it has upon the natives. Some say it has advantages, others denounce it in strong terms, but it is certainly a most curious

sight to see sweet young girls as well as elderly women wearing long native robes. But the girls look charming compared with the men. Just imagine them with their heads shaven half over the crown with a long braid falling over their shoulders. It makes them look very strange, to say the least.

A number of distinguished persons from abroad were present. Mr. Wishard, of America, represented the Y. M. C. A. Dr. Wright, of London, general secretary of the British and Foreign Bible Society, cheered the workers by a brief address. Rev. Prof. Twing, M. D., of Brooklyn, N. Y., represented both the medical staff and ministerial association of New York and Brooklyn. Dr. Bloomall was a delegate from the Ladies' Hospital of Philadelphia, Pa., as well as from the ladies' missionary societies of that city. Miss Jessie A. Ackerman, world's missionary of the W. C. T. U., represented most ably that branch of Christian work. In all there were some twenty delegates from foreign parts. Our hearts were touched to behold the many veterans who were present, those "who have borne the burden and heat of the day," eleven of whom came to China on the first vessel that brought a settlement of Protestant missionaries to these shores. When the request was made that all those who had come on that first vessel should rise, old men with whitened locks and bent forms stood up; in one corner of the room stood a young man, all eyes turned upon him, and some were suppressing a smile, when Hudson Taylor explained by saying, "That young man is my son. I carried him ashore an infant of three months, when that vessel was wrecked." Others rose to tell of varied and hard experiences, and our hearts were melted and our faith strengthened as we heard how marvelously God delivers his people.

Women's work was the subject for the fourth day. It was ably set forth in all its bearings in eight papers from as many lady missionaries, all discussion of which was relegated to the ladies, the gentlemen at their request retiring. The efficiency of this arm of the service is attested by the papers read, and the stress laid upon it is indicated by the great number engaged in it in China, as well as other heathen lands. The ladies adopted a very strong and stirring appeal to their sisters in Christian lands to come to their help in larger numbers in this great and needy field. Under the general heading of "Medical Work and Charitable Institutions," were excellent papers commending the former as an evangelizing agency among both men and women, and leading to the appointment of a committee to consider the various methods in use for the education of the blind and of deaf mutes.

For three years just ending the WOMEN'S MISSIONARY MAGAZINE has not received advertisements, but at the late meeting of the Women's General Missionary Society, at Washington, Iowa, it was decided to allow a limited space for such as the Committee should deem of suitable character. This we hope to do largely with the help of our ladies living in cities. This MAGAZINE, entering between four and five thousand homes and usually filed for future reference, becomes a valuable periodical in which to advertise. It is the only publication of the kind in a church of over one hundred thousand members, and circulates in some sixteen or seventeen states. For terms, address,

MRS. J. G. CARSON, Treas., Xenia, O.

Hereafter resolutions, notices of deaths, &c., published in the MAGAZINE, will be charged for at the rate of *one cent a word*, payable in advance; persons sending in such articles can easily calculate the cost and remit the amount with the manuscript.

In the short space of three months and ten days, three bright and promising young women of our church, who had gone out to the mission field, have been called to their reward. Mrs. G. W. Morrison, of Xenia, in the India mission; Mrs. J. S. Crawford, of Wilkinsburg, in the Damascus mission of the Irish church and Mrs. W. M. Nichol, of Allegheny, in the Egyptian mission. Miss Matilda Strang, who was with Mrs. Nichol during her illness writes: "She suffered much but passed away peacefully.

'We thought her dying when she slept,
And sleeping when she died.'

Tonight she lies quietly in the next room in her wedding dress with her hands folded across her breast 'as fair a bride as e'er the sun shone on.' All Mansoura is shocked and sorrowful, for all loved and admired Mrs. Nichol."

Love and skill could not hold Mrs. Nichol, for her work was done when it seemed, to our short-sighted vision, but begun, and it was the Father who took her to himself. The sorrowing husband, the widowed mother, other members of the family, and friends, have the sympathy of their Christian brethren in this fiery trial.

Mr. Nichol, in a letter to Dr. Dales, says:

"She died on July 17th, after an illness of fifteen days. At first (after the birth of her child) she was bright and well so far as I could see, but after the sixth day she began to get worse. All was done that could be in the way of nursing and medical aid. I had a trained English nurse all the time, and at the last had another one. Dr. Patterson, a Scotchman, is a man in whom the missionaries have great confidence.

"The last conversation I had with Mrs. Nichol was on the Monday before she died. * * That morning when I asked her if she believed in Christ, she said, 'I do, I do.' The nurse read to her after that from the Bible, and the last chapter she heard was the 43d of Isaiah. * * She is now released from suffering, and in that land where there is no pain or sorrow. She is a King's daughter, and has gone to see 'the King in his beauty.'

"During her sickness Mr. and Mrs. Finney and Miss Strang were constant in their attentions. Miss Strang took charge of the house and relieved me of a great responsibility. Mrs. Finney left her children in Ras-el-bar, in care of Miss Hogg, and seemed to think only of my dear wife. The friends in Cairo and Ramleh were praying and sending frequent letters to know if they could give any assistance. Eight of them came to the funeral to comfort me. It helped me greatly. The Lord is helping me.

"My wife was buried on July 18th. A great many came to the funeral, and a curious crowd of natives followed along to the cemetery. She now sleeps in a beautiful spot, and only one other American lies there, that is the eldest daughter of Mr. and Mrs. Finney. The natives loved Mrs. Nichol. She was a true missionary. * * * *

"My little boy is with me and I have hopes of his getting well."

The following extract from a letter from the secretary of a Presbyterial Society manifests a spirit worthy of imitation. Inclosing a check for a sum additional equal in amount to what had been pledged and paid by the society, she says: "I am doing this on my own responsibility, not having an opportunity to consult any one. But I have the money in the treasury, and feel that our MAGAZINE Committee ought not to be embarrassed for want of funds to carry on the work."

It was decided by the General Missionary Society of the United Presbyterian Church that in each auxiliary society an agent for the WOMEN'S MISSIONARY MAGAZINE should be appointed. Such an agent should not only solicit and receive new subscriptions, but attend to renewals, and should report to Mrs. J. G. Carson, Xenia, Ohio, Treasurer of the MAGAZINE Committee.

Send money by draft, postoffice order, or registered letter at our risk. If postage stamps are sent (which is not desirable in warm weather) they *must not* be of higher denomination than two cents, and should be carefully wrapped so as not to adhere to the letter or to each other.

At the "Stanley Exhibition" in London there were departments in which were shown the results of missionary work and the efforts to suppress the slave trade.

Members of Missionary Societies 18,819. Subscribers to MAGAZINE 4,500.

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT—JULY 29, 1890.

At the request of the Secretary of Home work, a special meeting was called for July 29, to hear the final proceedings in the transfer of Indian work to the Women's Board. The following resolutions and conditions were submitted by the Home Board, and were unanimously adopted and accepted by the Women's Board.

WHEREAS, The General Assembly has authorized this Board to transfer to the Women's Auxiliary Board the management and support of the mission work among the Warm Springs Indians in Oregon, therefore,

Resolved, That this work is hereby transferred to the Women's Board with the following understanding.

1st This action takes effect from July 1st, 1890.

2d, In the management of the work the Women's Board shall sustain to the Presbytery of Oregon, to which the primary control and supervision of the Warm Springs Indians belongs, the same relations now sustained by the Board of Home Missions.

3d, The house erected at the Warm Springs Agency for the missionary shall be held by the Board of Home Missions in trust for the Women's Board; the free use of said house to be given to the missionary as heretofore, and in case of sale, the proceeds of the entire property to be paid to Women's Board.

4th, All stated reports from the missionaries and all applications on behalf of the mission shall be made to the Women's Board through the Presbytery of Oregon, and payments shall be made and accounts kept by the Women's Board.

5th, The Women's Board shall annually in the month of April, make to the Board of Home Missions a general statement of the condition of the mission, and of the cost of its support during the year ending with the month of March preceeding.

6th, When missionaries are to be appointed or removed, and in all other cases involving changes in the mission work, or in the methods of its management, the Women's Board shall not take final action until the matter has been submitted to the Board of Home Missions for counsel and advice.

7th, The Board of Home Missions agrees to give advice and assistance, when called upon, in the management of the work.

The secretary was authorized to inform the Home Mission Secretary of the action of the Women's Board in this matter.

Miss Irene Hopple was elected teacher at the agency at Line Masks.

A request for Home missionary for South Omaha, Neb., was granted, Women's Board to assume support, when proper person is appointed.

Allegheny Presbytery reports as being responsible for salary of woman home missionary.

Freedmen's secretary reports furniture as bought by committee for Chase City.

Meeting adjourned to meet Sept. 9th.

MARY W. PORTER,
Homewood Ave., E. E. Pittsburgh.

The Annual Report of the Board of Foreign Missions is now published. Several thousand copies have been printed, and it is most earnestly desired that some of them shall go into every congregation, and that it shall be read by every member of the Church. Copies will be sent without charge wherever desired.

TREASURER'S REPORT—FOR YEAR 1890-1891—BEGINNING APRIL 16, 1890.

[When not otherwise specified the money is from the W. M. S. of place named.]

Foreign.—Warnock, $10; Martin's Ferry, 5; Pearl Gatherers, Uniontown, 12; Greenwood, 5; 1st Cedar Rapids, 6; Rock Run, 15; 2d Chicago, 5; Guinston, 8; Southern Illinois Pres, 27.04; "The King's Daughters," Claysville, 15; 1st San Francisco, 10; 1st San Jose, 10; Minden, 4.

Salaries.—Miss McCahon, Chartiers Pres. $23.

Miscellaneous.—Willing Workers, 1st Cedar Rapids, to roof native church, India, $10; Rock Run, support of pupil Sialkot, 25; Y. L. M. S., Bloomington, support of pupil Sialkot, 20.

Home.—Cadiz, $10; Uniontown, 15; Greenwood, 5; Rock Run, 10; 2d Chicago, 5; Southern Illinois Pres, 24.79; 1st San Francisco, 10; Fresno, 17.20; Minden, 5.

Freedmen's.—Uniontown, $3; Rock Run, 10; Busy Bees, 1st Chicago, 20; Pratt Creek, 10.30;

Southern Illinois Pres, 22; 1st San Francisco, 10; Minden, 4.

Little Boys' Home, Knoxville, Tenn.—Mrs. Thompson's S. S. class, Richmond, Kan., $2.50.

Industrial Home for Girls, Chase City.—Willing Workers, 1st Cedar Rapids, $10; Wheatland, 5; New Athens, 7.

Church Extension and Parsonage Fund.—Cadiz, $10; Summerfield, 8; 1st Cedar Rapids, 5; Little York, 13; Pratt Creek, 5; Southern Illinois Pres., 6; Oak Grove, Ill., special, 12; 1st San Francisco, 5; Minden, 4; New Athens, 5.

Ministerial Relief.—Cadiz, $10; 2d Chicago, 2; 1st San Jose, 10. E. J. SLOAN, Treas.

RECEIPTS FOR MAY, 1890.

Foreign.—Steubenville, $37.60; Mission Band, Alliance, Neb., 1; New Lisbon, 8; Poland, 4; Young lady of Princeton Soc., 5; 1st Wheeling, 35; Park Avenue, Omaha, 16; Savannah, O., 5.

Salaries.—Miss Mame R. Martin, Mansfield Pres., $60.

Miscellaneous.—Arkansas Valley Pres., support of pupil, girls' school, Asyoot, $24.50; Freeport, girls' school, Sialkot, 16; Mission Band, Baltimore, to educate girl in India, 25.

Sialkot Hospital, support of.—1st Cleveland, $10.

Home and W. S. Indians.—East Palestine, $15; 1st Cleveland, 5; Poland, 10; Idana, 6; 1st Wheeling, 35; Harrisville, 10; Home Mission Board, 1,300; Argyle, 6; Park Avenue, Omaha, 16.

Freedmen's.—1st East Liverpool, $12.15; East Palestine, 12; 1st Youngstown, 25; 1st Cleveland, 25; Park Avenue, Omaha, 8.

Little Boys' Home, Knoxville.—1st Wheeling, $10; 1st Pawnee, 18.

Little Girls' Home, Knoxville.—Park Avenue, Omaha, $2.

Industrial Home for Girls, Chase City.—Coila, $35.

Church Extension and Parsonage Fund.—1st Cleveland, $5; Princeton, 20; 1st Wheeling, 20; Harrisville, 10; Peotone, 4.95; Mission Band, Ninnescah, special, 3.75; Richmond, Ind., 5; Bethel, Westmoreland Co., 5; Marissa, 5; Mission Band, Butler, special, 5; Park Ave., Omaha, 17.

Ministerial Relief.—Harrisville, $10; Park Ave., Omaha, 1.

Life Membership of W. G. M. S.—Miss Sarah E. Morrow, Leanna, Kan., $25.

Contingent Fund of W. G. M. S. & W. A. Board.—Collection at Washington, Iowa, $28.35; Westmoreland Pres., 5. E. J. SLOAN, Treas.

RECEIPTS FOR JUNE, 1890.

Foreign.—Prospect, $18; Camp Creek, 4.96; Concord, 15; Garnett Pres., 50c.; Hookstown, 18; Cross Roads, 12.

Salaries.—Miss Strang, Southern Illinois Pres., $150; Miss Smith, Garnett Pres., 49.10; Miss McCahon, Chartiers Pres., 84.

Miscellaneous.—Y. P. Soc. C. E., Greeley, Col., to support pupil Sialkot, India, $6.25; Mission Band, Verona, support of pupil Sialkot, 26; Y. L. M. S., Olathe, teacher at Zagazig, Egypt, 25.50; Y. L. M. S., Blue Mound, pupil, Sialkot, 20.

Sialkot Hospital—Support of.—New Athens, $3.25; West Bellevue, 30; "Gleaners," West Bellevue, 16; "Busy Bees," West Bellevue, 6.

Dr. Johnson's Hospital.—New Athens, $3.25.

Home and W. S. Indians.—Rock Run, $8.09; "Willing Workers," White Oak Springs, 15; Bloomington, 14; Garnett Pres., 5; 5th Allegheny, 25; "Good Will" Band, 1st Allegheny, 3.

Salary.—L. H. M. S., 1st Allegheny, $57; "Good Will" Band, 1st Allegheny, 5.

Freedmen's.—Camp Creek, $9.93; Garnett Pres., $5.50.

Little Girls' Home.—Ladies' Sewing Society, 2d Allegheny, $25; 5th Allegheny, 55.

Industrial Home, Chase City.—Y. L. M. S., Washington, Pa., $17; Harmony, 35.

Church Extension and Parsonage Fund.—Wilton, $5.94; Big Spring, 15; 4th Allegheny, 10; Washington, Pa., 4; Y. L. Aid S., 4th Allegheny, 25; 5th Allegheny, 20; Y. P M. S., 2d Allegheny, 25.

Ministerial Relief.—Garnett Pres., $5.

Orphans' Home, Allegheny.—"Willing Workers" White Oak Springs, $10; Colony, 3.75.

Thank Offering.—McMahan's Creek, Wheeling Pres., $3.50; Utica, Lake Pres., 12.40; Garner, Cedar Rapids Pres., 11.05.

Contingent Fund, W. A. Board.—Mrs. James C. Doty, from sale of Rules of Order, $5.50; also from Thank-offering envelopes, 90c.; Chartiers Pres., 5.

Bequest of gold watch and chain by the late Miss Elizabeth Eaton, member of U. P. cong. of Beaver Falls, Pa. E. J. SLOAN, Treas.

PROGRAM FOR MONTHLY MISSIONARY MEETING.

Sing Ps. 145, C. M. 13-16.

Silent prayer; the president leading audibly at the close.

Sing Ps. 68, 7s & 6s, 16-20.

Read verses alternately John 3: 1-20.

Prayer by two or three members.

Subject, God's gifts to us. Each member preparing a short paper on one topic.

I. His unspeakable gift," (the president), 1st Cor. 9: 15; John 3; 16; Tit. 2: 14.

Gifts should be received gratefully.

1st, From the motive of the giver.

God's motive was wholly unselfish. It was self-denying.

2d, The value of the gift.

The "Only Begotton Son," "Himself," and this while we were yet in our sins.

II. The Holy Spirit. Luke 11: 13; John 14: 16.

The third person of the Trinity.

Our teacher. "He shall teach you all things."

The comforter. In times of trial, affliction and bereavement. "He shall bring all things to your remembrance, whatsoever I have said unto you."

III. A new heart. Ezek. 36: 26.

A treasure from God which we are to keep with all diligence.

IV. Repentance.

The turning point where we leave off the old and are clothed upon with the new. Acts 5: 31.

V. Faith. Eph. 2: 8; Phil. 1: 29.

Faith is as a root planted within us, and through it we receive strength to bear good fruit.

VI. Eternal life. Rom. 6: 23; John 10: 28.

The gift next to Christ himself and cannot be taken from us.

VII. Peace. John 14: 27.

Sing of it. Ps. 29, 11s & 12s, 1, 2 and 5.

VIII. Rest. 1st Thess. 1: 7; Matt. 11: 28.

Fitly following Peace.

IX. Strength. Isa. 40: 29.

The strength of God that is "made perfect in weakness."

X. His word.

A light to lighten our path.

Sing Ps. 119, 79-81.

XI. A crown of life. Rev. 2: 10.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

XII. Grace and glory.

Sing Ps. 84, C. M., 10, 11.

MRS. W. H. MCMASTER,
Blairsville, Pa.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 127 E. 8th St., Erie, Pa.]

We publish this month a belated answer to the question of "Advertisements," but perhaps encouragement never comes too late. This question was decided by the General Missionary Society in harmony with the majority of those societies that have voted on the question. It is pleasant to know that such confidence and co-operation exists between the missionary societies and the MAGAZINE Committee.

Through the kindness of friends who were present at the Women's General Missionary Society, we have been furnished with some of the questions and answers which were received and answered at the meeting at Washington, Iowa. They will be published from time to time in the "Drawer."
—ED.

Ans.—After very careful consideration, our missionary society decided unanimously in favor of advertisements in the WOMEN'S MAGAZINE, providing this department shall be under the care of a very judicious committee.

FIRST CHURCH, MONMOUTH.

Ques.—Would you advise admitting into a missionary society, as a member, any one who is not a church member?

Ans.—I would cordially welcome any one to membership in the missionary society, whether a professing Christian or not. One who desires to unite because of interest in the salvation of others, is certainly not far from the kingdom of heaven. And if any one should be impelled by any other motive to seek membership, I would be hopeful that association with Christian women in the work of the society, and the acquiring of a knowledge of the world's great need of Christ, would lead such an one to the love and service of him who loved us and gave himself for us.

JENNIE LOGUE CAMPBELL.

Ans.—To the question, "Should the money raised by the Ladies' Missionary Society be counted in the 'quota' of the congregation?" I answer No! Because we are, or ought to be, members of the congregation before we are members of the Ladies' Missionary Society, and our obligations as such, must be met before others. Again, the design of the Ladies' Missionary Society is to increase the funds of the church, not to aid its members in raising what it has already promised. The General Assembly asks the church each year to contribute a certain amount to carry on work already begun, and to extend the work still farther, the women, feeling that by the means and influence which they possess still more might be done, have in some instances planned new work, and have assumed the responsibility of the salaries of some laborers already in the field, that so the church at large may be able to devise more liberal things. This work entirely outside of the so-called "quota" is done by the Ladies' Missionary Society.

MRS. H. H. BROWN.

Ques.—How can those in the rural districts, who are living careless and unconcerned, best be reached with the gospel?

Ans.—Investigation will prove the statement that *God, in his dealings with men, has so distributed his professed followers*, his laborers, *that all these districts can be reached.* What is needed, is more *thorough consecration*, more *faithful living* on the part of his laborers. Christ's command is, "Let your light *so* shine before men, that they may see your good works and glorify your Father which is in heaven. To my mind comes the experience of an aged couple, changed from the home nest, and, in God's providence, placed in just such a district as is mentioned in our question. What did they do? bemoan the *fate* which had taken them far from home and the church of their choice? No! They let their *light* shine, *so* shine, &c. Result—An entire change in the moral atmosphere of the neighborhood; increased respect for the Sabbath; a regular Sabbath-school and preaching service. A faithful performance of the work God has placed within our reach is *all* he asks. The result is with him, and is *sure!*

Ans.—In answering the question, "How shall the incidental expenses of missionary societies and mission bands be met?" &c., we would answere, that we do not think that money contributed for missionary purposes should ever be used in that way. If there be no other fund from which to draw, we would advise a small annual assessment of the members for a fund called contingent, from which all incidental expenses and outside dues should be paid.

MARY B. REID.

IMPRESSIONS OF THE CONVENTION, AT WASHINGTON, IOWA.

I take it that however deep the impressions made upon the delegates by the convention may be, it will be wise, when placing them on paper, to cover as little surface as possible.

The convention was wholly and truly a women's meeting. Papers were prepared and presented by women; the praise service during the day was ably led by a woman; the food spread so bountifully upon the tables around which we gathered during the noon hour, was prepared by women; and, in the case of the writer at least, the entertainment aside from that in the church was kindly furnished by women.

Whence came these women? Were they women of leisure, on whose hands time hangs heavily? Nay, these were busy people. There were wives of ministers, mothers of families, and widows on whom rest all the family cares. They came from city, country and town; from congregations large and small. All busy in their homes, and yet had found time to read, write, work and pray for those outside their own families.

If these things be so, can there be anyone that has no time at all to give? Is there anyone so busy that she cannot even attend a missionary meeting once a month, and help to make real the "Model Missionary Society," which was so ably pictured to us? There is inspiration in numbers, and if we can do nothing more we can be counted *one*. The work of the local societies belongs to their respective congregations and not merely to the officers and managers of these societies.

I would not forget the younger ladies present. Excellent papers were read by two of these. In the "Neglected Fields," spoken of by one, the question, "What shall we do with the young people to keep them in the church?" might find an answer.

CARRIE MARTIN.

Allegheny, Pa.

The Women's Missionary Association of Mansfield Presbytery held its annual meeting in Tiro, Ohio, June 3 and 4. The opening exercises were conducted by the president, Mrs. W. H. Vincent, who presided so ably at all the meetings that every moment was profitably occupied. The earnest words of welcome by Mrs. C. C. Rex, were responded to by the president in connection with her address.

Twenty-eight ladies answered to roll call, representing twelve societies and bands; Fredericksburg, Millersburg and Utica sending no delegates.

The reports and papers from the Young Ladies' Bands and Children's Bands warn older workers to be awake, or the younger ones will win the laurels. The report of the Women's General Missionary Society, prepared by Miss Lucy Stitt, and the discussion of topics considered at that meeting enthused all present, and we longed "to have been there."

Well prepared papers were read on the following subjects: "To The Rescue," by Miss Nettie May; "Lending a Helping Hand," by Minerva Martin; "Stumbling Blocks in the Way of Mission Work," by Mrs. Dr. Snyder; "Systematic Giving," by Miss Ella Walker; "Who is My Neighbor?" by Mrs. Proctor; "Work Among the Freedmen," by Mrs. D. A. Wallace; "Where Shall I Work?" by Miss Abbie Robb; "Encouragements in the Foreign Work," by Miss Emma Hanna, and "Benefit Derived by the Congregation from the Women's Missionary Society,' by Mrs. Rena Hanna.

It was decided to invite Miss Mary Martin, who goes as a missionary to India in the fall, to visit the local societies of this Presbytery. Miss Martin is to be supported by Mansfield in connection with Steubenville Presbytery, so we desire to make her acquaintance.

Miss Mattie Blayner, of Tiro, was elected delegate to the Women's General Missionary Society, to be held in the Third church, Pittsburgh, in 1891, with Mrs. Maxwell, of Mansfield, as alternate. The report of Nominating Committee was accepted: Mrs. M. P. Robb, of Iberia, President; Mrs. Proctor, of Mansfield, First Vice-President; Mrs. Rev. Huston, of Utica, Second Vice-President; Miss M. L. Blayney, of Tiro, Recording Secretary; Miss Ella Walker, of Ontario, Corresponding Secretary; Mrs. R. J. Smith, of Wooster, Treasurer.

Each society was requested to appoint a local MAGAZINE agent, and send all orders through the Presbyterial agent, Miss Nettie May, 48 High street, Wooster, Ohio.

A fitting climax to the meeting was the consecration service conducted by the president, during which twenty-five ladies led in short prayers.

The Christian people of Tiro received the delegates as friends who had come for a a long promised visit. The society adjourned to meet in Savannah, Ohio, in June, 1891.

MRS. W. H. VINCENT, Pres.
MISS MATTIE BLAYNEY, Sec'y.

The Eleventh annual meeting of the Women's Missionary Society of Butler Presbytery was held in Methodist Episcopal church, Kittanning, June 3 and 4, 1890. The meeting was called to order by the Vice-President, Mrs. Sadie Gilfillan, who conducted the opening exercises. Miss Mary Boyd presented the claims of the Orphans' Home Memorial Hospital and the Aged People's Home. The lecture of the evening was on "Missions," and was given by Rev. A. T. Kirkpatrick, of Freeport. After further devotional exercises the society adjourned to meet at 9 A. M.

Second session was opened with devotional exercises. Roll call showed twenty-three members, representing thirteen societies. Minutes of last meeting read and adopted. Committees were appointed on resolutions, nominations, and place of meeting. An address of welcome was given by Miss Etta King. Responses were made by several members of the society.

The society decided to unite with Big Spring Presbytery in supporting a missionary, if the necessary arrangements can be made, this Presbytery to pay one-half of the salary.

Reports of the recording secretary, local societies and the treasurer were read. It was decided to revise the constitution, and the Executive Committee was instructed to make the necessary changes.

A discussion on thank-offering was opened by a Bible reading by Mrs. A. T. Kirkpatrick.

The officers elected for the next year, were Miss Mary Boyd, Freeport, President; Mrs. McKee, Slatelick, Vice-President; Miss Hallie Hawk, Freeport, Recording Secretary; Miss Belle Houston, Worthington, Corresponding Secretary; Mrs. J. S. McKee, Butler, Treasurer.

The third session was opened with devotional exercises conducted by Mrs. McElree. A discussion on "Missionary Literature" was opened by a paper by the Society of Sunbury. Mrs. McCaw read a paper on the "Value of Little Things."

A report of the general meeting of the Women's Missionary Society at Washington, Iowa, was given by the delegate, Mrs. McElree. Mrs. McCaw was elected delegate to the next annual meeting, and Mrs. Kirkpatrick, alternate.

The Committee on Resolutions reported through their chairman, Miss Mary Boyd, expressing thankfulness to God for his long-suffering, kindness and mercy; sorrow, because of the death of Mrs. Sarah B. Lansing and Mrs. Edna Morrison; recommending the local societies to instruct their members in missionary work; to endeavor to increase the circulation of the WOMEN'S MAGAZINE, and that all monies be sent through the Presbyterial treasurer; indorsing the previous resolutions in regard to temperance and the ninth resolution of the Home Mission Conference; thanking Rev. Kirkpatrick for his prompt answer to our call, Rev. Dr. Pershing, for the interest he manifested in our meetings; Rev. and Mrs. McCaw, and all the good people of Kittanning who made our visit so pleasant.

Society then adjourned to meet at Fairview.

IDA GIBSON, Sec'y.

The annual meeting of the Women's Missionary Society of Muskingum Presbytery was held in the United Presbyterian church at New Concord, O., June 3rd, 1890, at 10.30 A. M. Devotional exercises were conducted by the vice president, Mrs. Denny. Reading minutes of last meeting, roll call, reports from societies and appointing committees occupied the morning session. The society then adjourned to the town hall, where dinner was served.

At 1.30 P. M. the meeting was resumed, the devotional exercises being led by Mrs. M. J. Atcheson, of Lebanon. Miss Eva M. Grier gave a very neat address of welcome, and was appropriately responded to by Miss Lucy McCoy, of Bloomfield. An excellent paper, "Family Worship as a help in Church Work" was read by Miss Maggie Shepherd, and the discussion was opened in a very able manner by Miss Nora McMunn. Miss Eda Melone's paper, "The Reflex Influence of Mission Work," was worthy of commendation. A very interesting conference followed the reading of Miss Anna McCune's paper, "How I first became interested in Mission Work." The committee on nominations reported as follows: President, Mrs. Dr. J. D. Irons; Vice President, Miss Maggie Shepherd; Recording Secretary, Miss Mary C. Lytle; Corresponding Secretary, Mrs. Laura B. Wilson; Treasurer, Mrs. W. E. Borden; Delegates to next G. M. S., Mrs. Rev. D. K. McKnight and Miss Eda Melone principals, Miss Florence White and Miss Lizzie Hamilton alternates. All business being completed, there was an adjournment till 7.30 P. M.

Evening session opened by Mrs. Rev. McKnight leading in a short devotional service. The New Concord mission bands recently organized by the Sabbath-school teachers, occupied the early part of the evening, the closing exercise being a very fitting address by Rev. Wyatt, of Norwich, Ohio. Benediction by Rev. Faris Brown. Society adjourned to meet at Cambridge first Tuesday of June, 1891.

MRS. DENNY, Chairman.
NELLIE R. HARRIS, Secretary.

The W. P. M. S. met for their Spring meeting in April, in Sterling, Kansas. Meeting was opened with devotional exercises conducted by Mrs. Mustard. Nine delegates responded to roll call, reporting twenty-one societies and mission bands. A paper, "The Broken Box," was read by Mrs. Spencer, followed by reports of local societies, treasurer and corresponding secretary. Reports heard and received. Mrs. Johnston and Mrs. Spencer were elected delegates to attend the convention at Ottawa in August, Mrs. H. T. Jackson to be delegate to meeting at Washington, Iowa. On motion a memorial was prepared and sent with our delegate to the W. G. M. S., asking for a change in the law not allowing monies used for home purposes to be reported, inasmuch as a majority of our Western churches are weak, and to sustain the work are compelled to use some of their money.

The afternoon session opened with devotional exercises conducted by Mrs. Spencer, address of welcome by Mrs. J. C. Johnston, of Sterling, followed by addresses from the Presbyterian, Congregational, Baptist, Christian, Reformed Presbyterian and Methodist churches. These were happily responded to by Mrs. Jackson, of Anthony. Mrs. Ruggles spoke in behalf of the W. C. T. U. on the harm done to Christianity in heathen lands by the rum traffic. The discussion on "Motives for a Higher Consecration to Mission Work" was opened by Mrs. Mustard, and "Greater Enthusiasm in Mission Work" was well presented by Mrs. Moorehead, of Sterling. Two hundred and nineteen members are in the association, $596.34 was raised during the year, forty copies of the MAGAZINE are taken, and all the boards of the church have been contributed to during the year. Officers elected for the ensuing year are as follows: President, Mrs. Spencer, of Sterling; Vice Presidents, Mrs. Mustard, of Walton, and Mrs. Graham, of Newton; Recording Secretary, Miss Ella Johnston, of Wichita; Corresponding Secretary, Mrs. H. T. Jackson, Anthony; Treasurer, Miss Sadie Forsyth, Sterling, Kan. The motion to apply our money to salary of some missionary in the foreign field, was laid on the table until next meeting. The thanks of the society wore heartily returned to the good people of Sterling and friends for their generous hospitality during our stay, also approval was expressed of the work for the suppression of the rum traffic in this and heathen lands. Next meeting at Anthony, Kansas.

ELLA JOHNSTON, Recording Secretary.

The L. M. S. of Mercer Presbytery met in the Second church, Mercer, Pa., June 8 and 9. Forty officers and delegates were enrolled, and the following officers were elected for the coming year: Mrs. James Patterson, President; Miss Nannie Chambers, 1st Vice President; Mrs. Barnes, 2nd Vice President; Miss Mary L. Elliott, Secretary, and Mrs. Robert Madge, jr., Treasurer. Executive Committee: Mrs. Rachel Spencer, Mrs. J. A. Bigham and Miss Sarah McCune. Delegates to next W. G. M. S. are Mrs. S. W. Gilkey, Mrs. M. A. Snodgrass, Mrs. Harshaw and Miss Eva Ash, principals; Miss Hutchison, Mrs. Letha Sloss, Mrs. Hamilton and Miss Ella Madge, alternates. It was decided that the Magazine Committee could insert advertisements in the MAGAZINE of religious books and periodicals, &c., provided they gave the usual amount of reading matter. The secretary urged all societies to endeavor to send more subscribers to the MAGAZINE. The meeting was interesting and instructive, but not so well attended by the ladies of the Mercer congregations as it should have been. The missionary societies of the Presbytery were well represented. One new society organized during the year. All the congregations in the Presbytery have missionary societies organized but one, and many have young ladies' societies. Half an hour was spent in prayer and praise at the beginning of each session. The next meeting is to be held in East Brook the first week in June, 1891. C. HOUSTON, Secretary.

The Ladies' Presbyterial Missionary Society of Brookville Presbytery met in the Presbyterian church, Atwood, Pa., June 24th, 1890, at 3 P. M. The meeting was opened with devotional exercises conducted by the president, Mrs. W. D. Ewing, after which an interesting address was given by the president. A carefully prepared paper was read by Miss Jennie Morrow, Plumville, Pa., subject, "Thy Kingdom Come." A motion was made and carried, providing that the reports of delegates from local societies be dispensed with, and substituted by a report from the recording secretary of the Presbyterial Society.

Society then adjourned till evening, when it was opened with devotional exercises conducted by Miss Jennie Morrow. An address was given by Miss Hoover, Atwood, Pa. A response was written by Miss Sadie M. Speer, Jefferson society, and read by Miss Mary E. Work. A pleasing entertainment was given by the children of Atwood congregation under the supervision of Mrs. Duff. A good paper on "Christian Work" was read by Miss Lettie Hamilton, Mahoning congregation. This was followed by a discussion on "The Bible; how and when it should be taught." Opened by Miss Mary Cochran, Bellevue, Pa., and further discussed by Miss Morrow, and the ministerial brethren. A letter was read from Miss Anderson, of the India mission, telling of the serious illness of Miss Anna Given and requesting the prayers of the society. Prayer was offered in their behalf by Rev. Ewing.

Wednesday morning the report of the delegate to the Women's General Missionary Society, Mrs. James Given, was read by Mrs. Duff. The Presbyterial Ladies' Missionary Society decided to meet at a different time and place than Presbytery.

The following officers were elected for the coming year: President, Miss Lettie Hamilton; Vice-President, Mrs. Duff; Rec. Sec. Miss Mary E. Work; Cor. Sec., Mrs. Robinson; Treasurer, Mrs. Given.

MRS. W. D. EWING, President,
MISS MARY E. WORK, Sec.
Brady, Pa.

Resolutions on the death of Mrs. Kleckner, a member of the Women's Missionary Society of 1st United Presbyterian church, Cleveland.

WHEREAS, By the providence of God our society has been called to mourn the loss of one who, by her gentle, kindly disposition, has endeared her memory to us all, and while we bow in submission to divine will, we do desire to express our sorrow at our loss and to pay a tribute to her lovely character, to her gentle, patient endurance in the time of affliction and to her constant devotion to the interests of our society and the cause of Christ. COMMITTEE.

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IN MEMORY OF MRS. SARAH MORROW.

The Ladies' Missionary Society of Jamestown congregation desire to express their sorrow and to bear testimony to the high Christian character of their friend and co-worker. We should learn the lesson that God in his providence is teaching us and strive to work for the Master while it is day, for the night cometh. We would imitate Mrs. Morrow in her liberality, cheerfulness and willingness to serve the Lord. She was with us but a short time, but endeared herself to us while among us. We would say to bereaved friends "Weep not for she will rise again."

E. H. L.)
C. E. D. } COMMITTEE.
M. J. W.)

Memorial tribute by the Ladies' Missionary Society of the United Presbyterian church, of Jamestown, Pa.:

WHEREAS—It has pleased our Heavenly Father, in his allwise and infinite wisdom, to call home our sister, Mrs. Salina Snodgrass, who had been a member of this society since its organization, but was detained from its meetings by long continued illness,

Resolved, 1.—That in this bereavement we bow to the will of him "who doeth all things well;" having lost an earnest and devoted Christian worker—willing at all times to do what she could. May we be admonished to more diligence in our work "while it is called to-day."

Resolved, 2.—That we extend to the sorrowing husband and bereaved children, and all mourning friends, our heartfelt sympathies and prayers. We commend you and your motherless little ones to the tender care of the Great Shepherd, and pray that he will enfold you in his arms of heavenly love. and we pray that we may all so live that we will meet her in that blessed home that Jesus has gone to prepare for all those who love him, to that inheritance which is incorruptible, undefiled and that fadeth not away; where sickness, pain and death are unknown.

Resolved, 3.—That these resolutions be recorded in the minutes of our society, a copy given to the family, and that they be published in the WOMEN'S MAGAZINE and the *Sentinel*.

MRS. J. R. WALLACE,
MISS MAGGIE MCKINLEY,
MRS. JAMES H. CHRISTY. } Com.

Resolutions of the Ladies' Missionary Society of Jamestown, Pa., on the death of Mrs. S. J. Martin:

WHEREAS—God, in his wisdom, has again permitted the angel of death to come into our midst and take from us an active member of our society,

Resolved—That, in the death of Mrs. Martin, the society has lost a useful co-worker, a kind, cheerful, Christian friend, who deemed it a pleasure to have clothing prepared at her home to send to the destitute, and took an interest in all missionary work.

Resolved—That, as a society, we feel that the removal of two of our members recently, is a solemn call of God's providence to us all to be more active, earnest and faithful while we have the strength for the Master's service. And while sorrowing for our loss, we have reason to rejoice that they have entered into their rest, where God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain.

Resolved—That we extend our sympathies to the bereaved husband and friends, and commend them to the mercies of him who doeth all things well.

Resolved—That these resolutions be entered on the records of this society, a copy sent to the bereaved husband, and published in the WOMEN'S MAGAZINE.

MISS M. E. JOHNSON,
MRS. E. D. GAMBOL. } Com.

The following is the action of the Women's Missionary Society of Robinson Run, Pa., on the death of Miss Mary Gregg and Miss Mary L. Shane:

This society has been called for the first time to mourn the death of two earnest and devoted members. Miss Gregg's sickness was short but very severe, yet we trust it found her ready "to depart and be with Christ, which is far better." Miss Mary L. Shane was for three years treasurer of our society, and, the Christian character, submission and patience manifested by her in her affliction, we regard as a call to renewed consecration in the Lord's work. Among her bequests was $100.00 to the ociety to be paid to the foreign missions. To the bereaved families in their homes we extend our sincere, heartfelt sympathy, and trust that they may be enabled to say, "Thy will, O, Lord, be done."

Resolved—That a copy of this memorial be sent to the bereaved families, that they be placed upon the minutes of the society, and published in the WOMEN'S MAGAZINE and the *United Presbyterian*.

MRS. JENNIE R. ROBB,
MRS. AGNES PATTERSON,
MISS MARY G. WALLACE,
MISS LIZZIE B. WALLACE, } Com.

The following resolutions are offered by the Ladies' Missionary Society of the United Presbyterian church of Oskaloosa, Iowa, on the death of Mrs. Elizabeth Kernehan:

WHEREAS, It has pleased our Heavenly Father in his wisdom and goodness to remove from our midst our sister, Mrs. Kernehan,

Resolved, That we bow in submission to his will as manifested in his providential dealings.

2. In the death of Mrs. Kernehan our Ladies' Missionary Society has lost a quiet, earnest, faithful worker; one who made no outward display of piety but whose life was a constant benediction to others, firm in adhering to what she believed to be the truth and fearing nothing so much as sin.

3. That we tender our sympathy to the bereaved family and commend them to the care of him who wept with the sorrowing ones at Bethany.

MRS. J. W. CORRELL,
MRS. J. R. PATTERSON,
MISS MAGGIE GILCHRIST. } COM.

The Women's Missionary Society of Verona, Pa., United Presbyterian church would offer the following tribute to the memory of Mrs. Sarah McElvaine and Mrs. Hastings:

It is with sadness we record the death of our coworkers in Christ. Two of his dear children taken from work on earth to Our Father's house above, to enjoy forever the rest that remaineth. "Blessed are the dead who die in the Lord." Though sad hearts are left mourning, how comforting to recall the precious promises of the gospel: "He doeth all things well," and "What we know not now we shall hereafter." To the sorrowing and bereft, in these homes without mothers, we extend our heartfelt sympathy, commending them to the loving Saviour who wept with the mourners at Bethany, and who has given the promise, "Your sorrow shall be turned into joy."

MRS. MATTIE SMITH,
MISS LETTIE AGNEW,
MRS. MAY N. CALHOUNE. } Committee.

Action of the Ladies' Missionary Society of the United Presbyterian church of Bethel, Westmoreland county, Pa., on the death of Miss Lydia Robbins, who died December 17, 1889.

WHEREAS, It has pleased God in his all wise providence to remove by death our friend and coworker,

Resolved, That in her death we deeply feel our loss, yet we would bow in humble submission to Him who is too wise to err, and too good to be unkind, knowing that he doeth all things well. We rejoice in the fact that our loss is her eternal gain.

That we who are left behind be admonished to greater diligence in the cause of the Master, to work while it is day ere the night cometh when no man can work. We offer our sympathy to her aged mother and bereaved friends, and commend them to the loving Saviour who cares for the sorrowing.

MRS. L. WRAY,
MRS. E. PAINTER,
MRS. E. KEISTER,
Committee.

Elva Harrison

Yours
Mary T. Crawford